

THE INQUIRER

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AND FREE RELIGIOUS FELLOWSHIP

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ANGEL'S WINGS

A STORM of protest and controversy has been aroused by the recent decision of a burial ground authority not to permit the erection of a memorial stone, chosen by bereaved parents for the grave of their child. The considerations and course of events leading to this decision have not been fully-reported, but it has been alleged that a statuette of a winged angel has been rejected on the ground that it is not a true representation of the after-life. The implication that anybody, except a young child, might accept such a statuette as factual is a little startling, and it has been interesting to note that those controversialists who have seen no objection to this form of memorial have generally assumed that everybody thinks of it as symbolic.

Strife and Sorrow

Whatever may be the facts concerning this particular decision, those with some experience of religious affairs and fellowship may pause to reflect, a little sadly, that a new principle or rule of procedure can often be assimilated and accepted if due notice and warning is given—but in matters of human relationships and sentiment, it is so often the unheralded decision on a particular case, the precipitate application of the principle, that is the cause of so much strife and sorrow. How often has religious fellowship been rent asunder and great harm done by a sudden stand upon a reasonable right or the hasty and unheralded implementation of a good principle? How often might the right have been more speedily established or the principle more readily accepted had the approach been a little more leisurely and tolerant? No less important than our principles is the manner in which we assert them.

In the recent controversy, some of the correspondents failed to distinguish between matters of aesthetic sense and taste on the one hand and religious symbolism on the other. In some cases it was quite clear that whereas the writers made general and adverse criticisms of the use of symbols, what they really had in mind and wished to criticise was not so much the use of symbols as the aesthetic quality in their reproduction and use. This confusion is by no means uncommon, and it has led to a good deal of misdirected criticism and pointless argument; and it is well to remember, in both the use and the criticism of accepted symbols, that the basic religious belief may be unquestioned and the symbol by which the content of belief is represented may be broadly acceptable, but the aesthetic sense in the reproduction and use of the symbol may be inferior. Is it the essential

nature and appropriateness of a particular symbol of which we disapprove, or is it rather the inferior visual reproduction?

The Symbol

If reports are accurate, the recent complaint was that the symbol is not a true representation or facsimile of immortal being. Did the complainants really mean to make this the ground of their veto, or did they intend to convey that the symbolic representation is not seemly and fitting? There is an important difference. One notes that floral and earthenware harps are still occasionally reproduced in a manner that has become ludicrous, but their declining use is surely due to the feeling that the symbol itself is inferior and unseemly. It is the nature of visual and mental symbols that they cannot be true reproductions of that which they represent. It is their function to stand imperfectly for that which cannot be adequately represented or expressed and that may, indeed, be unknown and unknowable. That is not to imply that the nature, quality and form of the symbol may not be criticised and rejected, but only that its imperfect representation of inexpressible reality is not, in itself, a sound basis for criticism.

Ancient Meeting Houses

Many liberal Christians now believe that, especially in our dealings with children and adolescents we do not make adequate and effective use of visual symbols. One can appreciate the simple dignity of ancient meeting-houses and the austerity of some of our modes of worship; one can understand with sympathy the reaction that brought them into being; one may acknowledge the peculiar dangers to which the use of symbols is subject; but reactions usually require subsequent modification and dangers are often exaggerated. Some of our worshipful churches are enriched with symbols in wood, glass and stone—even in one instance, with legendary and beautiful winged angels—and others might be enriched, yes, even with the symbol of light upon the communion table.

When all is said and done, religion not only needs its myths and its symbols but it cannot escape from them for they are indispensable. Let them be simple and beautiful, let them be dignified and inspiring, let them be the noblest and most seemly the mind of men can fashion, but, let them be.

(Contributed by Wilfred Waddington, District Minister, London District.)

A SYLLABUS OF FAITH

INTENDED FOR DISCUSSION GROUPS

PEACE

I. THE CHRISTIAN ETHIC

ANY serious discussion of Peace within the Christian ethic first of all requires a discussion of non-violence or pacifism.

Two of the leading texts on this subject in the New Testament are as follows :

"Resist not him that is evil ; but whosoever smiteth thee on the right cheek, turn to him the other also. Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy : but I say unto you, Love your enemies and pray for them that persecute you." Matt. 5. vs. 39, 43, 44.
 "Render no man evil for evil If thine enemy hunger feed him : if he thirst, give him to drink : for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." Romans 12, vs. 17, 20, 21.

If these texts are taken literally then there can be very little doubt as to their meaning, and they can be supported by the following considerations.

(1) If Christ represents the ideal of conduct then the Christian ought to live up to the ideal.

(2) If everyone acted as the texts enjoin then there could be no war.

(3) It is not for the Christian to wait until everyone acts righteously in the nature of Christ, he ought to lead the way.

(4) It is an evil thing to take the life of another ; evil is not justified by any supposed good that may arise out of it.

Against these considerations may be set the following.

(1) If it is assumed that it is a good thing that communities of men should exist and continue it is impossible for masses of men to live the Christ ideal. (As for instance in celibacy, no settled home, no immediate means of livelihood, no organisation of social life etc.) It is obvious therefore that the ideal has to be interpreted.

The Catholic Church interprets the ideal by enjoining on those who wish to practise it, as literally as may be, to retire from the "world". Thus the Catholic Church recognises pacifism in monasticism, but in no other form.

This retirement from the "world" in terms of pacifism avoids altogether the ethical difficulties of making decisions based on force, which are the inevitable decisions of all men living in modern communities.

(2) The ethic of Jesus on war was formulated in a closed society in which war and physical force was not a grave practical problem. No Jew was called upon, or likely to be called upon, to be a soldier. When the Christian ethic was preached in the Roman empire in the first generations of Christianity war was hardly a problem for the ordinary citizen. There was universal peace under the aegis of the Empire and it was hardly possible to think of this peace as not continuing. It may be questioned whether an ethic formulated in such circumstances can be applied to the personal problems of the modern citizen.

(3) It is not to be expected that everyone in the modern world will act spontaneously and simultaneously as the

texts command. Force and the use of force still belongs to the passionate faith of many powerful and not-so-powerful men. There is little evidence to show that the powerful men would be persuaded by any mass act of non-violence — assuming this to be possible. The powerful men who, with the assent implicit or explicit of the communities in which they lived, slaughtered millions of people, are not likely to be impressed by what is called passive resistance.

The horrible misery that would follow for instance upon the destruction of a "martyr nation" would probably be more destructive of moral values than war.

How can war be abolished?

Questions :

1. Is a "martyr nation" practical, that is a nation which deliberately sacrifices its national life in the hope that peace may come from it?
2. Can the ideals of Christ be carried into practical life?
3. Is there any force in the contention that an ethic formulated two thousand years ago in a Palestinian society is still relevant for the great modern societies?

II. WORLD GOVERNMENT

The technique for the elimination of war adopted by modern nations is the organization of a World Authority (the United Nations Organization) with power to command every nation in the world in the interests of peace. But a World Authority with power to command assumes a general agreement upon what should or should not be done in the community of nations. This agreement does not exist. The Communist countries, by the very doctrines upon which their own communities are founded, look for an overthrow of Capitalism and feel justified in straining every nerve to bring this about. The so-called Capitalist countries (so-called because the word Capitalism is not descriptive of their general internal policies) regard with horror certain practices in the Communist countries, and would bring them to an end if they could.

The world authority represented by U.N.O. is really split into two power groups, each resting upon two different social philosophies. U.N.O., therefore, cannot speak with one voice in the interests of peace. Peace at the moment is maintained in the world by the old device of the balance of power. The two great power-groups in the world, commonly referred to as the East and the West, attempt to keep such armed forces in being as would make war impracticable or its results uncertain. They attempt to remove the temptation of war from one another, as an instrument of national and international policy, by making war futile in terms of supposed policy. This results in what is called the cold-war, conflict without actual war. This conflict is brought into the United Nations, and in terms of command and power splits the United Nations Organization from top to bottom. The world organization cannot act effectively throughout the world because it is based on no generally accepted social philosophy. Nevertheless, such an organisation is a major effort towards universal peace.

(1) It is a forum in which issues must be argued in terms of morality. Men, in spite of everything, are

moral beings, and the influence of morality is incalculable in its results. In U.N.O. naked issues of power, known to be such, are brought under the light and passion of moral argument. That is a profound advance towards peace.

(2) Almost without question men now accept the existence of a world order. Whereas in the past world peace was dependent upon a European balance of power among several nations, it now rests, temporarily at least, upon a world balance of power between two great blocs of nations. It is not too much to expect that these two great blocs can find some way out of their conflict through a world organisation that will not only command but have its commands made effective.

(3) The desire for peace is one of the most powerful moral and social drives in the modern world. The representatives of the nations at U.N.O. realise this and are not allowed to forget it. It is present daily at their consultations.

How can this drive be strengthened?

Question :

Is any World Organisation, other than U.N.O., possible, in which there would not be the present conflict of nations?

III. BREAKING NATIONAL BARRIERS

The common man can break through all the accepted conventions which assume certain divisions between nations.

(1) Since the world is not directed by one generally accepted social philosophy, it is possible to live and let live, until such a philosophy, and all that goes with it in high human values (such as, from the point of view of the West, freedom, social justice, tolerance etc.), find their way to universal accord in the hearts of men.

In other words, aggressive crusades in terms of a universal moral philosophy should be avoided.

(2) Comparisons of merit between various countries in terms of various kinds of social, technical and artistic achievements should be avoided. Men can be patriotic in the best sense without indulging in — what is in effect — tribal comparisons.

(3) The childish depiction of other nationals in offensive cartoons and jokes can be avoided. This ought to have no place in a mature mind.

(4) The psychological basis of power and authority which forces millions of men throughout the world to dress in uniforms and be forced into a way of life that most of them dislike can be examined.

(5) Men can reasonably be expected to examine the word "peace" without indulging in the national and social antipathies that the word seems to call up at the moment.

Questions :

1. What other ways can be suggested for breaking down the psychological barriers between nations?
2. Why do men voluntarily subject themselves to an exterior authority?
3. Can the two systems, Communism and Capitalism, live together in peace?

The next syllabus will be printed on November 1. The subject will be, "The Struggle for Power."

HOW TO USE THE SYLLABUS

It is intended to start your group talking or exchanging ideas. Or it can be used for any group or class purpose you deem desirable. We just want to help you.

It is not a questionnaire to which "Yes" or "No" must be added. Answer in this way if you please, but the questions, again, are only an effort to help discussion.

The effectiveness of the syllabus will be greatly increased if your group or class will send us their findings on the completion of the series. For this purpose a scribe should be appointed, to record the conclusions of the group.

The last syllabus of the series will be printed on December 6. We shall probably resume after Christmas but this depends upon demand and further plans, as outlined last week.

Scribes should send their conclusions to us not later than January 17. The special issue of the Inquirer containing the summary of these will be printed as soon after this date as possible.

One small group of Unitarians isolated from a church are meeting to discuss the syllabus. In this manner the syllabus is bringing a group together. You may be able to form a group of like-minded people. Why not try? From small beginnings greater things may come.

CHRISTIANITY AND PACIFISM

ST. AUGUSTINE'S TREATMENT OF THE IDEAL OF "NON-RESISTANCE"

By S. H. Mellone

(Dr. Mellone, the eminent Unitarian scholar, writes of St. Augustine's views on non-violence.)

WHY should we take the trouble to consider (as if we might learn something from it) what Augustine said about the Christian duty of non-resistance to evil set forth in the Sermon on the Mount? A natural question, perhaps, but in itself a thoughtless question. Augustine was more even than a fifth-century Catholic Christian animated by a religious genius of the highest order. He was a philosophical thinker of penetrating ability; and from an obscure sea-port on the North African coast he dominated western Christian thought as if he had been its dictator (save in his doctrine of divine Predestination and Grace, which had slight influence until the period of the Reformation).

At present, however, we are concerned with another question, which is a living question even today. A friend in Rome had written to Augustine describing the objections raised by a number of Roman citizens (men who were not blindly hostile to Christianity) against the teaching of Christ as recorded in the Gospel of Matthew, chapter V, verses 39-41. He asked Augustine for advice about the right way to meet such objections. The Romans declared that the whole doctrine implied in these precepts is entirely irreconcilable with the constitutional order of the State: for example, that no man should ever return evil for evil: that to him who strikes us on one cheek we should offer the other: that to him who seizes our coat we should offer our cloak also: that when a man compels us to take a journey with him we should go with him twice as far. "Who," they said, "would submit to have his possessions forcibly taken from him by an enemy? And when hostile hands are devastating a Roman Province, who would not claim the right to resist them by armed force?"

Augustine wrote to his Roman friend in reply. On the general question, he affirms without qualification that "if the Christian religion were followed as it ought to be, it would consecrate (sic) and build up a commonwealth beyond all that men of renown have achieved in Roman history: for a commonwealth consists of a body of men united by relations of agreement and co-operation, and when these relations break down the State itself breaks down into division and civil strife." And in reference to the dealings of individuals with

one another, experience shows that the evil which is in a man can be overcome by good, "that so he may be saved from that inner evil to which he has yielded, and from which he suffers loss worse than any that an enemy could inflict upon him from without." What Christ teaches is that we must at all costs free ourselves from passions of resentment and revenge, and never be moved by such impulses to mere "retaliation." I have not found a reference to the Epistle to the Romans in this connection (chapter XII, verses 14 and following); but Augustine must have had Paul's words in mind. Here we must of course remember that the almost meaningless rendering in the Authorised Version, "give place unto wrath," should be "leave room for the wrath of God."

Again: the reference to "the right cheek" and "the left," when the words are rightly and reasonably understood, means, in Augustine's view, that when a man attacks our own higher and inner possessions, arousing in us the passion of resentment instead of patience and generosity, it is better to yield to him in the outer and inferior things than to yield to that natural passion in ourselves. The ideal is *patientia*, an inner good greater than anything which an enemy can take from us. It is tempting to translate the Latin word by "patience," but some of the associations of the English word are misleading. When Augustine speaks of *patientia* he is thinking of a dominant impulse of self-control guided by wisdom and good-will.

Augustine's interpretation rests on the fact that Christ was concerned above all with the inner springs of human action; and this evidently reasonable view he was prepared to carry to the extent seen in his understanding of "the right cheek" and "the left." Our Lord's precepts "relate to the inner preparation of the heart rather than to the actions which we do in the sight of men; they require us in the secret places of the soul to cherish wisdom and good-will. But in our outward actions, we may or must think of what seems most likely to do good to those whose good we ought to seek; many things may therefore be done in severely correcting those whose welfare, rather than their own desires, it is our duty to consult: and the Christian Scriptures have plainly said that is part of the duty of a ruler."

The early Christian reactions to Roman militarism have often been discussed. I am not entering on this question here. But Augustine, writing in the earlier part of the fifth century, was prepared to give a very wide extension to what he believed to be justified in the treatment by "a ruler" of individual wrongdoers. Few things, he said, are more harmful than to allow to them a freedom which serves to offer a wider range and even to strengthen their evil impulses and aims, "like an enemy within their hearts": "even wars may justly be carried on in order to overcome the uncontrolled aggressive ambitions of men whose designs, under a just government, ought to be uprooted and destroyed." Augustine died in the year 430. He was spared the humiliation of seeing the city, where he had been Bishop for thirty-four years, devastated by the "Vandals."

Manfield: The Induction of the Rev. Kenneth Sherratt to the ministry of the Old Meeting House took place on September 17 before a large congregation. The service was conducted by the Rev. C. Gordon Bolam. The Chapel Warden, Mr. A. Whiting, gave the right hand of fellowship to the new minister, and the President of the N.M.P.U.A., Mr. Bolam, conveyed greetings. The charge to the minister was given by the Rev. J. Harry Smith who touched upon the different aspects of a minister's work. The Rev. A. W. Vallance, in giving the charge to the congregation, said that the Old Meeting House had a proud and great history, he asked for a practical partnership between minister and congregation. A most impressive service was brought to a close by the newly installed minister pronouncing the Benediction.

The service was followed by the welcome meeting at which the women welcomed representatives from our churches at Nottingham, Huddley, Derby, Leicester, Chesterfield and Huddley, the Vicar of Manfield, the Congregational, Baptist, and Methodist Ministers, and representatives from local organisations. Warm welcomes to the town as well as the Chapel were extended to the minister and his wife by representatives of the various churches and associations. Mr. and Mrs. Sherratt in reply both expressed their appreciation and thanks.

COMMENT

House Churches

An Inquirer correspondent suggests that the disposal of a church with a beautiful, or even a meagre, organ in exchange for a house with a piano or harmonium, as suggested by me in an earlier issue, would, to organ lovers, be a tragedy. It is, however, the small congregations to which I referred that are very often unable to have an organist whose abilities are equal to the capacity of his instrument, whilst piano players of fair ability are relatively more numerous. A piano, too, in a large room is quite adequate for leading worship. I have, moreover, heard small pipe organs for a house that were a joy to listen to. The whole object of such a change, however, would be to remove the discouraging atmosphere of small numbers in a large auditorium, which is destructive to the sense of community which should be the mark of a living church. That should be the overriding fact.

Catholic Children in Institutions

A member of the L.C.C. Children's Committee has given an account of the practical difficulties the Committee experiences in placing children, for whom it is responsible, in suitable foster homes. One of the greatest difficulties is, naturally, to find suitable foster mothers. One of the most irritating difficulties arises from the undertaking given to the Church authorities not to place Roman Catholic children with Protestants. This has the unfortunate result that many abandoned children spend their lives in an institution, so that rate-payers and taxpayers have to shoulder an extra cost for those children, to keep them in local authority homes, where, of course, the average cost to the community is much greater than in the case of the child boarded out.

The Roman Catholic community is said to be willing enough to do its duty, but unfortunately statistics show that the proportion of abandoned infants nominally of the Roman faith is much greater than the proportion that the number of Roman Catholics bears to the rest of the community.

Modern Churchmen

The Modern Churchmen's Union has been holding its Annual Conference at Bristol, the presidential address this year being given by Sir Henry Self. After referring to the two totalitarian movements, the Roman Catholic Church and Communism, that seemed to afford a refuge from the troubles of our times, he remarked that in our case the position is complicated by the emergence of the Welfare State, which, though based on sound principles, hold grave dangers for the spiritual life of humanity if regarded as an end in itself. Proper living conditions are not enough, and without vital religion, the human race might well be heading for disaster. The speaker considered that the Anglican Church is uniquely placed to serve as the spearhead of a movement to combat this danger. Typical of the situation today was the boredom with which the senior common room of an Oxford college reacted to items of current theological research. This position was attributable to the success with which the Anglo-Catholics had stormed the key position in the organisation; but the moulding force of a period in which society is being reshaped should be a revived Christianity. To capture the initiative the Modernist urges a turning forward to the future, instead of over-concentration on the past, as is the way with Anglo-Catholics.

The Modern Churchmen's Union, however, has talked along those lines for a generation, and their position in the Church is becoming relatively weaker. They are themselves lamentably tied to the past, so long as they make admission to their Church depend on subscription to the Thirty-nine Articles. The Unitarian body is a movement that seeks, amid great difficulties, to do just what the Modern Churchmen's Union aims to do, but cannot do because the Church of the Union is dominated by other views. By becoming a religious community, free in name and reality, whether joined with us or not, the Modern Churchmen's Union would set the world a

great example of Christian liberty and independence, and help powerfully to re-establish faith in a world in which religion is lamentably weak.

Italy and Religious Persecution

I was somewhat dismayed to read that an Italian lawyer is on his way to the United States in order to secure its intervention on behalf of Italian Evangelical groups who are denied freedom of worship. The specific body which is taking this action, the Assembly of God, complains that 38 of its churches have been compulsorily closed within the past twelve months, and cites, as an example of harsh treatment, the fact that a municipality has refused to provide water for a particular house because a Protestant minister lived there. One could, of course, understand that such things might easily happen in backward and remote communities in Italy, without the implication of the Italian government; but the defence put forward by the police official in Rome charged with the supervision of Evangelical activities in Italy, shows that the matter is much more serious. He claims that "there is no religious intolerance involved, because these churches have not been recognised or granted permission to preach, and therefore we must continue to take action until such recognition is granted."

Surely there is no freedom of worship where it cannot be carried out, without State permission. One is not altogether surprised at such things in Spain or South America, but it is disquieting to find them in a country which, like Italy, is within the circle of nations particularly concerned with upholding our "Western way of life."

Commentator.

Change of Ministry

The Rev. T. J. Jones, Minister of Coventry and Warwick, has accepted an invitation to take charge of Southport Unitarian Church, and will commence his ministry there at the beginning of December.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The "Sound Barrier"

Sir,—On Sunday with a larger congregation all our Inquirers and some back numbers were sold and I must soon think of putting my requirements up again. My own copy went and so I cannot refer to it.

You said something about "Breaking into the sound barrier" and the simile was apt for the purpose used though I expect you know that the phrase is only a bit of pseudo-scientific R.A.F. and journalistic jargon.

For there is NO sound barrier as far as I know. The noise of an aeroplane, like other noises, travels at the rate of 742 m.p.h. roughly. It is a vibration or wave motion. Its intensity determines the amount of noise; its pitch—shrill or roar is made by the frequency of the vibration. If the plane travels more slowly than the above, obviously the sound waves travel ahead of the plane. As the plane increases its speed the waves will reach the ear more and more quickly and the note will rise (Like a whistling train coming towards you). When the speed of the plane reaches that of sound, its noise (vibration) superimposes itself suddenly on the previously projected waves and the sudden reinforcement is heard as a great "clap." This may be further augmented, though I'm not sure, by the actual displacement of the air by the plane moving it as fast and therefore like sound.

In any case, nothing is broken into and the only barrier is an imaginary one.

The change of note before, at the moment of, and after the "Break" are only variations of what was once known as the "Doppler effects" of which the passing of the whistling steam engine with its rise and then fall of note is so well known.—Yours,

"Scientific Minister."

The Family and Democracy

Sir,—Both your correspondents in the issue of September 20 have missed the point of my "stone-age" letter. It is obvious, surely, that human progress has always depended on the advances made in one generation being handed on to the next. But how could this have come about if family life, by the adoption of non-violence (whether B.C. or A.D.) were laid wide open to destruction?

Would Jesus have rebuked Peter if he had drawn his sword in defence of his wife and family against a group of bandits?

Therein, it seems to me, lies the crux of the matter: that willingness to defend the family, or the family ideal, by force if necessary is an essential element in human progress, as much today as it was in the stone-age. Because, in spite of the conflicting currents of today, sound family life remains the basis of democracy. He who attacks democracy attacks the family.

Surely it was this feeling, seldom expressed, which gave us the fierce resolution to defend ourselves at all costs against the beastliness that was Nazidom, and which now causes us to pray (and restrict our living standards in support of defence expenditure) that we may not have to do the same against the slavery that is Communism.

Except for this one essential point I agree with both your correspondents that war and force are useless. It sometimes has to be used for police purposes to uphold law and order, as in Korea, but that again is in defence of society which includes the family.

Incidentally, my line of reasoning is in accordance with the laws of sound breeding contained in biology, which we cannot escape whether we like it or not.—Yours,

Winscombe, Somerset.

A. L. Blake.

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A Memorial to Sir Richard Harold Armstrong

At the conclusion of morning service on Sunday, August 24, in the cloisters of Ullet Road Church, Liverpool, a tablet was dedicated to the memory of Sir Richard Harold Armstrong. The service was conducted by the Rev. Lawrence Redfern who, in the course of a short address, spoke of Sir Richard as a son of the manse, richly endowed with gifts that came to him from the union of an Armstrong and a Wickstead.

The congregation included Miss Rosamund Wickstead and the members of Sir Richard's household staff, representatives from the University, the Hospitals, the legal profession and many members of the Church.

The words of the memorial read: "To the Memory of Richard Harold Armstrong, Knight, Doctor of Laws; Born on the 16th of June, 1874; Died on the 30th of March, 1950. Wise in counsel, unflinching in friendship, steadfast for the truth and right, he served his fellow-citizens with devotion and his life bore witness to the faith of his fathers. "Forget not a friend in thy soul.""

THE SCOTTISH CHURCHES

From Our Correspondent

The first of a new series of Scottish Anniversary Services in which Aberdeen and Dundee are combining to commemorate the founding by William Christie in 1781 of the earliest Unitarian Society in Scotland was held at Aberdeen on Sunday, September 7. With a strong contingent from Dundee the total attendance was 280. This is to be compared with 140 at the Festival of Britain Service jointly held by the same two churches last year at Montrose and in itself so successful that there seemed every reason to suppose it reached the high-water mark of possible achievement.

The service was conducted by the Rev. Gordon Beverley, the preacher being the Rev. Albert Whitford. His text was from Ecclesiastes, "Fear God and keep his commandments, for this is the whole duty of man," and his sermon a masterly and most impressive exposition of religious fundamentals. The general effect of the Service could only be experienced. It is not to be adequately described, but all present would agree with what Mr. W. McLennan, Secretary of Dundee, subsequently wrote to Aberdeen, "Personally I cannot recall a Service I enjoyed so much. From the beginning there was that atmosphere of sincere worship which prevailed right

to the end. The lovely singing of the beautiful hymns by the large congregation was something we rarely get. Then there was the fine rendering of the anthem by your Aberdeen choir. Last, but not least, there was Mr. Whitford's contribution in the sermon.... The memory of this Service will remain in the minds of the participants all their lives."

Immediately on their arrival the Dundee visitors had been entertained to tea by the Aberdeen Women's League. After the Service both congregations mixed together over tea and biscuits, and brief fraternal speeches were made by the two ministers, and by Messrs. C. McIntosh and W. McLean for Dundee, and Mr. W. F. McRobb for Aberdeen.

The following Sunday, September 14, was "Youth Sunday" at Aberdeen, both Services being entirely taken by their Y.P.L. In the morning the lessons were read by Betty Maitland and Nicol McIntosh, and the address, on "Music and Worship," was given by Margaret McIntosh. In the evening Colin Watt spoke on "The Colour Bar." The lessons were read by Maureen Hughson and Ian Shaw. In place of an anthem the whole Y.P.L. sang "Abide with me" in proper parts.

Youth features also in the news of Edinburgh. For the 6th Edinburgh Festival the St. Mark's Junior Fellowship contributed a Ceilidh which was attended by people from various parts of Great Britain and overseas. The children, taught by a member of the church, played bamboo pipes made by themselves and were in turn entertained by members of the Pipers' Guild from other districts. The Clarsach and vocal items made a delightfully unusual event a memorable one.

Ten young German Unitarians hitch-hiking in Britain were met and entertained by St. Mark's members during the summer.

Northumberland and Durham Unitarian Christian Association: The Annual Meetings were held on September 21 and 22 when Dr. Dorothy Tarrant brought greetings from the General Assembly and from the other churches in the country. On Sunday morning Dr. Tarrant conducted the service at the Sunderland Church when she spoke of the bearing, for us, of the teaching of Jesus, with particular reference to the Sermon on the Mount whose precepts are practically all about our personal life, the simplest relationships of life. The Sermon on the Mount is not just moral teaching but a rule for life—rule of God, that we may live our lives as in the sight of God.

At Newcastle the morning service was conducted by Rev. Coram Davies and the evening by Dr. Tarrant who spoke on Our Freedom and its Limitations. In the Unitarian Movement there are known traditions of belief but everyone is free to hold his own opinions. Our beliefs are open to changes—such is our freedom; but there are bonds of fellowship, bonds of worship of God, bonds of service, bonds of loyalty. Freedom has its privileges but also its bonds of compelling loyalty.

Monday's meetings began with the Annual Meeting of the District Women's League. Dr. Tarrant conducted a devotional service followed by the business meeting. The Annual Business Meeting of the Northumberland and Durham Unitarian Christian Association was then held when every church in the area was represented. Tea followed in the Durant Hall. A social gathering in the evening was addressed by Dr. Tarrant who emphasised the value of publicity, and urged the use of the Lindsey Press publications and increased interest in the Inquirer and the Unitarian.

Women's League: Sheffield District: Seventy-five members were present at Stannington on September 15. This represented 9 of the 13 Branches. Dr. P. M. Tindall gave the address, which stimulated much thought amongst members.

Basing his address on the words from the marriage service, "till death us do part," Dr. Tindall deplored the fact that, in many instances, Unitarian churches had achieved doubtful notoriety by being places where divorced persons could marry and enjoy the measure of respectability which a religious ceremony is supposed to provide. "If this is our only claim to attention," said Dr. Tindall, "then it is time we closed the doors of our churches." Taking his stand upon St. Mark's gospel as against St. Matthew, and admitting that his views would be rejected by many of his hearers, Dr. Tindall stated his own uncompromising opposition towards divorce. Above all, he urged the members of the Women's League to examine, individually and collectively, the great problems connected with marriage and divorce, with a view to their giving guidance and leadership to our churches similar to that given to the Church of England by the Mothers' Union. Dr. Tindall pleaded especially for the members of the Women's League, the wives and mothers, to do all they can by way of educating and training our young people for marriage, and thus help to perform a Christian service which appears to have been overlooked by other sections of the denomination.

Thanks to Dr. Tindall and Stannington were returned by Mrs. Parkinson, Doncaster.

Liverpool: Texteth: The church hall at the Ancient Chapel, Liverpool, was crowded to capacity on Wednesday, September 24, when Mr. W. E. Oates, J.P., took the chair, to give a cordial yet regretful good-bye to Mr. and Mrs. Garrard. Mr. Garrard, who has sustained a nine years' ministry at the Ancient Chapel goes to Manchester College, Oxford, as warden, librarian, and tutor in New Testament studies.

Mr. Oates said that throughout his ministry Mr. Garrard had never given them a moment's anxiety, but had remained steadfast, loyal, and true to the best traditions of the Ancient Chapel.

Mr. Bertram Benas, J.P., on behalf of the city of Liverpool, rendered tribute to Mr. Garrard's fine record of citizenship. They were proud of his editorship of the Hibbert Journal, and he especially appreciated the service Mr. Garrard had rendered to his own (the Jewish) community.

The Rev. Duncan P. Stewart, for the Ministers, congregations, and individual subscribers of the Liverpool District Missionary Association, spoke of the affection with which Mr. Garrard was regarded by all, and he rejoiced that their friend would take an important part in forming the character of the young men and women
continued on page 324

UNITY IS STRENGTH A SCHEME IN WHICH YOU CAN HELP

"The Inquirer holds us altogether," writes a correspondent.

Yes, that is one of our purposes.

But we want to do that and extend our many other activities more effectively.

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We are launching a scheme to make the paper more widely known.

Beginning at once we are eager to send to congregations free specimen copies of the Inquirer.

The scheme is as follows:

1. For four Sundays we are willing to send to your congregation, free of charge, enough marked specimen copies of the Inquirer (the then current issue) to ensure that each member of your congregation, or adult Sunday School, can receive one on each Sunday.

2. With these we will send attractive posters which can be displayed in the vestibule or at any other suitable position.

3. We will send a short descriptive announcement and appeal that can be read from the pulpit or from any other place.

Ministers, you can help by initiating the scheme in your congregations. Secretaries, you can help by bringing the matter before your committees. "Friends of the Inquirer," those loyal members, who every Sunday undertake our distribution, you can help by taking up the scheme.

Write to us for further particulars or fill up the form below.

* * *

Please send us for four Sundays _____ specimen copies of the Inquirer for distribution to the _____ Congregation, together with posters and written appeal.

Signed _____

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Address _____

Send this form to The Editor, The Inquirer, 14 Gordon Square, London, W.C.1.

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 5, 1952

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
 AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. GILL, and
 3, Rev. W. STEPHENSON
 ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
 ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, —
 BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. FRANCES TERRY
 BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
 BELFAST, First Church, Rosemary Street, 11 and 7, Rev. JOHN RADCLIFFE
 BESSLES GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. N. J. TEAPE
 BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
 BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mr. A. E. MOORE
 BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
 BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath
 6.30, Rev. R. MCGRAW
 BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
 BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Coun. C. CROSS
 BOLTON, Bank Street, 10.30 and 6.30, Rev. R. PHILLIPS, Harvest
 BOLTON, Halliwell Road Free Church, 10.45 and 6.30, —
 BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
 BOSTON (Lin.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
 BOURNEMOUTH, Hillar Church, West Hill Road, 11, Rev. L. REDFERN
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
 BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev.
 W. H. CORDELL
 BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
 BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. J. REECE WALKER, 6.30
 Mr. JOHN ROWLAND
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
 BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
 BURNLEY, Unitarian Church, Trafalgar Street, 2.30 and 6, Rev. W. HILL WAREING
 BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
 CARDIFF, The West Grove Unitarian Church (also 11, First Sunday in the month)
 6.30, Mr. LESLIE THOMAS
 CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT
 H. WILLIAMSON
 CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JAMES
 NICHOLSON
 CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
 CHOWMINT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
 COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev.
 P. C. WHITEMAN
 CREWE, Free Christian Church, Beech Street, 6.30, Rev. E. D. EVANS
 CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
 CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK, Harvest
 Festival (also 6.30, First Sunday in the month)
 DEAN ROW, 10.45, Rev. E. E. WIGLEY, STYAL, 6.30, Rev. E. E. WIGLEY
 DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL
 DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. D. M. MARSTON
 DITCHELING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
 DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
 DOVER, Adrian Street, Unitarian Church, 6.30, Rev. ETHEL KAY
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
 DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY F. WHITEHOUSE
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYNER
 EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER
 GIE CHORSE, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
 GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
 GLOSBER, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD
 GUILDFORD, Ward Street Church, 11.15, Rev. NICOL CROSS
 HALE CHAPEL, Hale Baria, 10.45 and 6.30, Rev. JOHN STORER
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
 HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIGH HILTON
 HENCKLEY, Great Meeting, Baines Lane, 11 and 6, —
 HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
 HUTHESFIELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS
 HULL, Park Street Church (Unitarian), 6.30, —
 IPSWICH, Friars Street, 11, Rev. WM. HAWORTH, BURY ST. EDMUND'S, Churchgate
 Street, 6.30, Rev. WM. HAWORTH
 ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PAPER
 KNUXTFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORRIS
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
 LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, —
 LEICESTER, Northborough Road, 11, Junior Church, 6.30, Mr. C. W. WALTON
 LEICESTER, The Great Meeting, East Road Street, 11 and 6.30, Rev. LEONARD MAXON
 LEICESTER, Victoria Hall, Gordon Walk, 11, Local Assemblies
 LEWIS, Westgate Chapel, 11, Dr. H. W. STERNBERG
 LINCOLN, High Street, Unitarian Church, 6.30, Supply
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. J. KERR MURREN, 6.30
 Mrs. C. L. MURREN
 LIVERPOOL, Bottle Free Church, 6.30, —
 LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURREN
 LIVERPOOL, Garscote Chapel, 11, Rev. DUNCAN P. STEWART
 LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GOLLAND
 LIVERPOOL, Hope Street, 11 and 6.30, —
 LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
 LONDON, Bell Street, Edgecombe Road, 6, Miss JOYCE SMITH
 LONDON, Blackfriars Mission and Standard Street Chapel, 6.30, Mr. G. POOLE
 LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
 LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30
 Rev. J. C. BALLANTYNE
 LONDON, Golden Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
 LONDON, Hackney, New Gravel Pit Church, Chesham Place, 6.30, —
 LONDON, Hampstead, Rosbury Hill, 11, Rev. H. H. CHRISTIAN
 LONDON, Highgate Hill Unitarian Church, 11, Prince J. D. JONES
 LONDON, Horn High Road, 6.30, Mr. N. J. TEAPE
 LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. V. FOX
 LONDON, Kilburn, Unitarian Christian Church, Quetz Road, 11, Rev. V. FOX
 LONDON, Lonsdale, Unitarian Church, High Street, 11, Rev. J. W. DUNNELL, Harvest
 LONDON, Leytonstone, Lea Bridge Road, Kew Green, 6.30, Rev. G. E. HALE
 LONDON, Mansfield Street Church, Bedford Green, 6.30, Rev. J. W. DUNNELL
 LONDON, Richmond Free Church, Ormeau Road, 11, Rev. G. E. HALE
 LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church
 6.30, Mr. JOHN WILSON
 LONDON, Wandsworth, Unitarian Church, East Hill, 11 and 6.30, Rev. ARTHUR
 PEACOCK, Harvest Service
 LONDON, Thaxton Church, 28 Bell Street, Edgware Road, 11 (1st Sunday in the
 month), Harvest Thanksgiving Service, Rev. FREDERICK HANCOCK

LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd
 Sunday, Prince J. D. JONES
 LONDON, Wood Green, Unity Church, Newnham Road, 6.30, —
 LUTYAM, ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30
 Rev. H. CRABTREE
 MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MUKEL HILTON
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Student
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
 MANCHESTER, Failsforth, Dob Lane Chapel, 6.30, Rev. J. PITKIN
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER
 MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
 MANCHESTER, Pendleton, Unitarian, Cross Lane, Harvest Services, 2.45, Rev. DUDLEY
 RICHARDS, 6.30, Dr. ALFRED HALL
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. W. DYER
 MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
 MANCHESTER, Stand Church, Whitefield, Harvest, 10.45 and 6.30, Rev. G. D. FOOTE
 MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTS
 MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30
 Rev. DUDLEY RICHARDS
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
 MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
 MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES
 MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS
 MORECAMBE (see Lancaster)
 MORETONHAMPTON, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
 MOSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
 NANTWICH, Old Chapel, 11, Supply
 NECASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30
 Rev. J. H. CORAM DAVIES
 NEWBURGH (Rossendale), Bethlehem Unitarian Ch., Harvest Festival, 10.30 and
 6, Rev. E. B. SHORT
 NORTHAMPTON, Kettering Road Church, 11, Rev. J. W. EDMONDSON
 NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
 Sunday School Anniversary
 OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30
 Rev. H. A. GORE
 OLDHAM, Lord Street Chapel, 10.45, Rev. T. NUTTALL, 3 and 6.30, Dr. R. W. WILDE
 OXFORD, Manchester College Chapel, Services re-commence October 12
 PADHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL
 WAREING, 6, —
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
 PLYMOUTH, Unitarian Centre, Houndcombe Road, 11 and 6.30, Rev. E. H. KERRLEY
 POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
 PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS
 RINGWOOD, Hamis, The Meeting House, 6.30, Harvest Festival, Rev. L. REDFERN
 ROCHEDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
 ROTTERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR
 SALE, Atkinson Road, 11, Rev. WILLIAM DYER
 SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30
 Mr. C. E. HALL
 SHEFFIELD (Attercliffe), 6.30, —
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL, Harvest Service
 SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
 SHEFFIELD, Upper Kay, 11 and 6.30, Rev. G. STANLEY WHITTY
 SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
 SHERWOOD, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. ERIC KAY
 SOUTHERN-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
 SOUTHPORT, Portland Street Church, 11 and 6.30, —
 ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
 STOCKTON-ON-THESS, Wellington Street, 6.30, Supply
 STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
 SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINCEY
 SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINCEY (also 11, First Sunday
 in the month)
 SWINTON, Swinton Hall Road, 10.45 and 6.30, —
 TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
 TAUNTON, The Abbey Chapel, 3.15, Rev. E. H. KERRLEY
 TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERKEI
 TONMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
 TROWBRIDGE, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS
 WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Anniversary Services
 Rev. EDGAR W. HILL
 WARRENTOFT, Cairo Street, 10.30 and 6.30, —
 WARRICK, High Street Church, 3, Rev. T. J. JONES
 WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the
 month)
 WEST BROMWICH, Lodge Road, 6.30, Rev. H. H. CHRISTIAN
 WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
 WHITBY, Flowergate Chapel, Minn N. GILL
 YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian
 Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
 MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broad-
 cast, 4.15. Services: 4 p.m. second Sunday in each month, Evening
 7 p.m., Rev. V. JAMES
 SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.)
 7.15, Rev. J. B. TOWNEN. Mimeo Telephone LX 5321
 UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grace Alley, Melbourne, C.1. Minister:
 Rev. W. BOTTOMELEY. Meetings as advertised
 UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at
 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMELEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Stignose Street
 11, Rev. DONALD P. MAW
 TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
 VANCOUVER, B. C., Unitarian Church of Vancouver, 1,530 Tenth Avenue West, 11
 Rev. JOHN A. CRANE
 WINNIPEG, First Federated Church, Sargent and Manning, 11, English, 7, Icelandic
 Rev. P. M. PETERSEN

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnelly Road, 11 and 7, Rev. E. H. MORRIS
 WELLINGTON, Unitarian Free Ch., Treadell's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hunt Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

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Miscellaneous

BOOK IMMEDIATELY for October (a few twin-bedded rooms remaining) at warm congenial private hotel in mild winter resort medically commended for late holidays (see informative brochure; free on request). £5 to £7 10s. including early tea, three meals plus afternoon tea, and fresh fruit daily, coffee, baths and free heating in bedroom if weather cool. Slumberlands; h & c; 35 beds. Well appointed; two lounges. Fully booked last autumn. Recommended by readers also members well-known movements. Convalescents welcome (breakfast in bed). Vegetarians also welcome. NORMANHURST, Sea-front, St. Leonards, Sussex. Best position facing South, opposite all-weather promenade; near Sun-Lounge (orchestra daily). Three mile promenade; curative baths. Phone Hastings 4784.

Service

UNIVERSALIST SERVICE. 3 p.m. Sunday October 5, Denison House, 296 Vauxhall Bridge Road, Nr. Victoria Station.
Rev. Will Hayes. "The Conjecturally Damned" P P U Pacifist Religious Worship.

Change of Address

On and after October 1, 1952. Rev. ARTHUR J. LONG, 53 Wigan Road, Bolton, Lancs. Telephone 4315.

Rev. L. A. and Mrs. GARRARD, 27 Holywell Street, Oxford.

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about to enter the ministry. Mr. Garrard had the art of speaking the truth in love. Uncompromising in matters fundamental he contrived to avoid wounding delicate sensibilities.

Rev. Eric Shirvell Price said he remembered Mr. Garrard at Oxford, where it was felt that his departure would only be temporary. Mr. Price's own coming to Liverpool had coincided with the departure of two ministers in the city for Oxford, and he had a further association with Mr. Garrard for he became minister of Lewin's Mead Church, in which Mr. Price had been reared.

The Rev. J. Keir Murren, of the Domestic Mission, Mill St., recalled that Mr. Garrard, as chairman of the Mission, had sometimes supported him, and sometimes not, but he always remained a friend. Mr. Keir Murren stood somewhat in awe at first of Mr. Garrard's weight of learning, but he got on to more equal ground with him when they shared an allotment, and Mr. Garrard deferred to his superior knowledge regarding Mother Earth.

Speeches were also made by Mr. Wandle, Lay Secretary of the Ministry Association, Mr. Kenneth Cook, Hon. Treasurer of the Chapel, Mr. James Turner, Scoutmaster, Mr. Douglas Hall, representing the Boys' Clubs, Miss C. E. Herdman, Vice Chairman of the Chapel Council, and Mrs. Hugh Rathbone, who expressed satisfaction that since her time, some 87 years ago, women could be

heard on platforms, and not merely seen. Miss Rathbone presented Mr. Garrard with a wallet from the Boy Scouts, and the cheque therein for £100 had been subscribed by members and friends of the Chapel.

In a modest reply, Mr. Garrard referred to Mrs. Rathbone as the "Chatelaine of Greenbank," and perhaps the last of the "Great Ladies of the old school." When Charles Kingsley gave up the chair of History at Cambridge, another Professor remarked, on hearing his successor, "Who would have thought we should so soon have found ourselves wishing that poor old Kingsley were back?" He could fancy that no one would say that under his successor they wished poor old Garrard were back! All through the congregation had been loyal to him and he hoped the same loyalty would be shown to his successor.

Mrs. Garrard said how happy she had been in enjoyment of the fellowship of the Women's League. As for the presentation, Mrs. Garrard remarked that she hoped to share in the contents of the wallet now reposing in her husband's bosom!

Mr. and Mrs. Garrard also received a portable wireless set, and a writing pad from the Young People's League.

The Rev. J. A. C. Davies

John Carrara Davies died peacefully at his home on September 11 aged 70 years. A native of Lampeter, he took his training for the Unitarian ministry at the Home Missionary College. His first ministry was in his native land and tongue at Cefn Coed. In 1918 he moved to Belper in Derbyshire and began the long ministry there of thirty-three years, which was his life-work. There are cumulative possibilities in such a ministry which are denied to those who seek new fields of service every few years. When the firm convictions of a staunch Unitarian Christianity find continuing and unmistakable expression in life, conversation and preaching in the same place for so long a period, who will presume to measure the effect? With his tremendous gift for friendship, he became through the years the most loved and respected personality in the town and in quiet ways spread his influence abroad through the whole community. To all sorts and conditions of men, he represented religion at its truest and most homely, and his epitaph is on the lips and in the hearts of thousands of ordinary people who knew and loved him. His successor will find a field well prepared for his labours. Although he was a rare visitor to Assembly meetings in recent years, he was a diligent supporter of the North Midland District Association and held the office of secretary for many years. The memorial service was taken by the Rev. F. M. Ryde. The large congregation, representative of many aspects of the life of the town, testified to the love and respect with which he was held and to the deep sympathy felt for his wife and daughter. The Committal Service at the Nottingham Crematorium was taken by the Rev. G. C. Bolam. F.M.R.

Professor H. E. Roaf

The death of Dr. Herbert Eldon Roaf deprives the Ancient Chapel of Toxteth of a devoted and much loved member. With his wife, a daughter of the late Sir W. Herdman, he was a regular worshipper at the Ancient Chapel and for many years Chairman of Committee.

By birth a Canadian, and graduate of Toronto University, he came to Liverpool in 1902 as a Johnson Colonial Fellow, and afterwards became Lecturer in Physiology, until 1911, when he was appointed Lecturer in Physiology to the St. Mary's Hospital Medical School, London. In 1920 he was promoted to Professor of Physiology in the University of London. This he held until 1932 when he returned to Liverpool as the George Holt Professor of Physiology in Liverpool University, holding this post until 1944, when he retired and received the honour of Emeritus Professor.

He was an M.D. of Toronto, D.Sc. of Liverpool, and M.R.C.S. and L.R.C.P. of England. He was the author of a still current Text Book on Physiology and of many articles in scientific journals.

With all his scientific attainment he remained a sincere and humble practising Christian. Both he and his wife gave generously in service and money to the Chapel, making their spacious home a centre of happy hospitality. Wise in counsel, gentle in manner, a devoted husband and father, his departure is mourned not only by his wife and children but by the many who learnt to love him. F.H.V.

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